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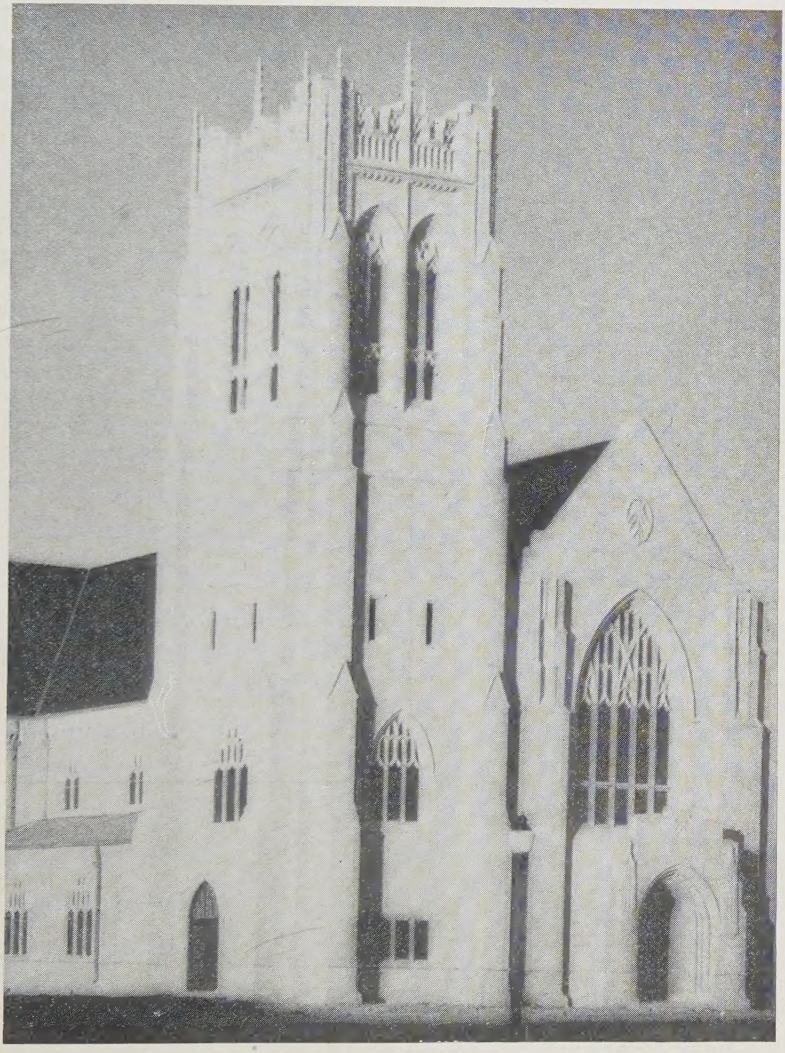

HIGHLAND PARK M. E. CHURCH, SOUTH, ON THE CAMPUS OF SOUTHERN METHODIST UNIVERSITY

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Meeting Religious Needs of College Students

In This Number

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Our Cover Page

The cover page of this issue of Christian Education Magazine presents a view of Highland Park Methodist Episcopal Church, South, located on the campus of Southern Methodist University. Because of the rapidly developing co-operative program through which this church shares with the University in meeting student religious needs Christian Education Magazine is especially glad to carry its picture on the cover of this particular number.

Christian Education Magazine

BOYD M. McKEOWN, Editor

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The Student Religious Movement

FOR TWO-THIRDS OF A CENTURY now there has been in the minds of Christian leaders an increasing appreciation of the need for a special type of religious approach to college students. It was in 1858 that the Y. M. C. A., the pioneer in the field of distinctively student religious work, first recognized and sought to meet this need by an organization and program especially adapted to the college campus. The Y. M. C. A. was later followed into that type of work by the Y. W. C. A, and for many years these two organizations occupied the field alone. During this time they rendered notable service not only directly through their services to individual students and to campuses but indirectly through their exploratory efforts and activities. Among other things, they pointed out to other organizations the responsibilities which devolved upon them in the student area and they developed and demonstrated a technique for dealing with student problems which other groups have been able to apply and for which they are greatly indebted to the Y. organizations. Moreover, they, by their broadly co-operative spirit and program, have done much to further the cause of religious co-operation, both on the campus and among the churches and communities to which the students who have worked in their programs have gone in post-college years. They have also pioneered in making campus Christianity a vital reality and a practical force in the student's everyday life.

Early in the twentieth century the Student Volunteer Movement came into being and met a genuine need. It disseminated a large and constructive influence peculiarly directed to the realization of certain missionary aims of that period and has continued to be a significant force in college life.

At about the same time the church began in a small way to attempt special programs of student religious work. During the first and second decades of the present century, however, these denominational enterprises, such as the Methodist Wesley Foundations, the Congregationalist Pilgrim Foundations, the Baptist Roger William Clubs, the Catholic Newman Clubs, et cetera, experienced but little growth and it was not until in the early twenties that any great degree of interest developed in the meeting of the Church's responsibilities to college students. Very marked growth began about 1920, however, and continued until the depression during which time practically every denomination not previously experimenting in the area began the development of a student program. As a result, large sup-

port is now given to this work by the regional agencies and general headquarters of the various churches, one denomination appropriating annually $100,000 for the establishment and maintenance of its campus religious programs.

Just at present, however, the entire field of student religious work is undergoing a restudy, made necessary by changing campus conditions, and though the results of this restudy are taking varied courses, it does not yet appear what the most effective campus religious program of the future will be. In one section of the United States a broadly co-operative approach is being projected which, it is hoped by its leaders, will enlist the undivided support of all agencies previously at work in the field. In the meantime, in other sections each individual agency is carefully subjecting itself and its program to a rigid analysis in the hope that this self-criticism may lead to better methods of providing normal and constructive religious experiences and influences for young people during college years.

Perhaps the student program of no group is undergoing keener scrutiny than is that of our own denomination. While seeking to retain all values derived in the past from its own and other student religious programs and while earnestly desiring to co-operate to the utmost with other groups in all general aspects of student work, it is felt by our leaders that a co-operative program can hardly be expected to meet all the religious needs of Methodist boys and girls in college. For example, it is hardly to be expected that such an approach would cause students to acquire an intelligent understanding of and a loyalty to the church itself or would train them most effectively for service in the agency which is to provide for them their chief avenue of religious expression after college days are over.

While working with other organizations, therefore, in all possible ways our Church is also intent upon adapting its own student programs to the needs both of its students themselves and of the various types of campuses, its own, privately endowed and tax-supported, on which Methodist boys and girls are found.

Theme and Content of This Number

In presenting the articles which follow on student religious needs, available agencies for meeting them, and on certain difficulties incident thereto which have not yet been entirely settled, Christian Education Magazine is lifting up for the consideration of its readers a timely and vital subject and one which, in an increasing degree, is engaging the attention of Christian leaders.

Because of the fact that many problems in the area of student religious needs are as yet but incompletely solved, the views expressed by writers contributing to this number are naturally somewhat lacking in general agreement and in uniformity of viewpoint.

Though withholding full or final indorsement from the suggestions offered, Christian Education Magazine is glad to present the varied views which follow as typical of the current thinking in that field.

The 1935 Seminar

BEGINNING WHERE THE 1934 seminar at Lake Junaluska on "The Church's Approach to the Campus" left off, and continuing as a sequel to that study, a second seminar will be sponsored by the General Board of Christian Education at the Junaluska Leadership School, July 30–August 13, 1935. The title of this year's seminar will be, "The Campus Religious Program and the Church," and as the title implies, the group engaged in the study will explore such major areas as: The Functions of the College Department of Religion; The Extent to Which the Department of Religion Meets Religious Needs of Students; Other Campus Religious Agencies and the Meeting of Campus Religious Needs; The Wesley Foundation and Student Religious Needs; The Local Church and Its Possible Service to Students; Co-operative Areas of Campus Religious Programs; and the Leader and His Task.

In the conduct of the seminar the Department of Schools and Colleges will be assisted by the Editorial Department and the Department of the Local Church. Further and more detailed announcements as to seminar leadership and program personnel will be made shortly. Meantime, the success of last year's seminar will prompt Wesley Foundation workers, college teachers of religion, pastors in college situations, faculty members and college officials charged with responsibilities for the campus religious program, student religious leaders and others interested in the meeting of student religious needs, to begin plans to attend and participate in this study.

Doubtless by the time this earnest and representative group shall have completed its work some definite pronouncements can be made with reference to both the Church's responsibility and its program for meeting religious needs of college students.

Dr. William F. Quillian to Head Council of Church Boards

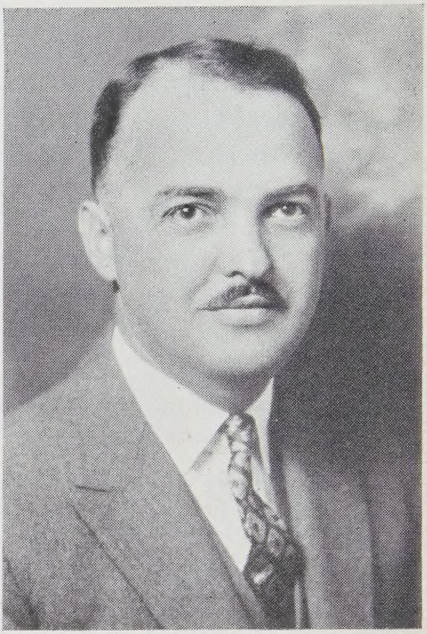
THE Council of Church Boards of Education met in annual session in Atlanta, Ga., January 16-18, 1935, with a large attendance representative of the Denominational Boards of Education and the leading Church-related colleges of America. Constructive programs featured both general and section meetings and contributed largely to the values of the gathering.

Dr. W. F. Quillian, of the M. E. Church, South, was elected President of the organization for the ensuing year.

Dr. Quillian is well known in church and college circles because of his eminent service during the period 1920-31 as President of Wesleyan College, Macon, Ga., and more recently as General Secretary of the Board of Christian Education of our Church. Prior to his recent election as President he had served as Vice-President of the Council of Church Boards and as Chairman of its College Department.

Religious Desires and Needs of Students

WALTER A. HEARN *



(Introductory paper in a Seminar conducted by Dr. W. A. Smart at Lake Junaluska, August, 1934, on "The Church's Approach to Campus Religious Life."—Editor.)

WE begin this seminar with each member of our group appreciating, I am sure, to a marked degree the careful thought and painstaking labor that our leaders under the direction of Dr. W. A. Smart and the representatives of the General Board have already shown in the planning for this study of "The Church's Approach to Campus Religious Life."

It is with sound reason that we turn first to a study of the religious needs of students; then to a survey of how these needs are being met; and finally to a search for even more adequate ways of satisfying these needs.

Doubtless many of those who have had the responsibility of preparing papers have been troubled by the amount of repetition to be found in the subdivisions under various subjects. For instance, if Committee One should succeed in its third aim, namely, "to discover the factors that condition the needs of students," it will already have captured the citadel the Second Committee has been commisioned to storm.

My first feeling was that we were about to gather around a great meadow with the intention of burning it off and that it would be impossible to avoid burning over the same ground repeatedly with decreasing effectiveness, but perhaps a better way is to think of us as a team stepping up to bat in due succession, hitting the same ball, running the same bases, heading for the same home plate. If this be the better view then our individual diversities together with all the convictions we hold in common should contribute to a wholesome outcome and make our game worth playing.

As we engage in this work may we make a conscious effort to obey that part of the greatest of all commandments which says, "Thou shalt love the Lord, thy God, with all thy *mind*."

Defining Our Terms

The exact statement of the first topic is as follows: "A Psychological

* Director, Wesley Foundation, University of Missouri.

and Sociological Study of the Religious Desires and Needs of Students."

It would be easy for the writer to be frightened by the academic sound of the topic assigned to him and he who reads might run—were this paper replete with quotations from too many scholarly sources. It is with a clear conscience that both an inability and a disinclination to stress psychology and sociology per se is hereby confessed. Any psychological or sociological observations or conclusions that may be presented will therefore need to be tested for their soundness. May I hereby state my intention to check them against my students as my textbooks rather than against any preconceived theories. We are studying flowers, not botany.

When thinking of the religious desires and needs of students it is necessary to remember that for the most part they are not so real collectively as they are individually. A dean at the University of Missouri holds strongly to the opinion that religious workers do not take due account of the individual differences that exist in religion as elsewhere, because they hold so uncritically to the all-men-are-children-of-God idea. It is also necessary to remember that a student's religious desires may differ from his needs. How many desire the status quo and need to be in revolt! Some choice students approximate the ideal of desiring what they need and needing what they desire, but these are truly exceptional.

Desires and Needs Not Always Identical

Student workers would have some of the enigmas of their undertaking cleared up if they would remember that while they are trying to meet the religious needs of students, these same students have uppermost the gratifying of their desires. These may run parallel and be far from identical. For instance, a student may desire to be the life of the party while he may need to discipline himself in honestly facing his religious perplexities. Or he may desire to be undisturbed in his studies while he may need to gain the enrichment of personality that comes from wholesome companionship.

We student workers may learn a lesson from scouting. The scoutmaster plans certain activities because of their character-building qualities and the scouts participate for the fun that it affords. To the leader, character is the chief end while to the boy the enjoyment is primary and the by-products incidental. "Eat that spinach. It will be good for you." Fortunate indeed is he who likes spinach for its own sake. After all youth's way is the less artificial sort of living. It is in retrospect that maturity interprets the values of earlier doings and we would not wish for the student to be forever comparing his needs and his desires.

What Do Students Desire?

Now what are the fundamental desires of students that leaders can count on as drives to help them meet their religious needs? Last January at the Triennial Conference of Church Workers at University Centers, Rev. Luther Wesley Smith submitted a list of fourteen such desires that took shape in a course on "The Psychological Approach to Student Religious Experience." This was a course given last summer at Chicago University by Prof. Richard H. Edwards of the Student Union Religious Work at Cornell University. Here is the list:

1. The Desire for Expression.
2. The Desire for New Experience.

3. The Desire for Recreation.
4. The Desire for Approval, to Be Personable, to Belong to a Group.
5. The Desire for Independence.
6. The Desire for Friendly Relationships.
7. The Desire for Wholesome Relations with Those of the Opposite Sex.
8. The Desire for Economic Security.
9. The Desire for Training in Knowledge and Skill.
10. The Desire for Culture, Wide Contacts with People, Books, Art, Music, Drama, and Adequate Opportunities for These.
11. The Desire for Rightness in Thought and Conduct.
12. The Desire to Share in the Relief of Human Suffering and Ignorance.
13. The Desire to Achieve an Integration of All One's Chief Desires in a Creative Personality and Life.
14. The Desire to Live in Harmony with the Laws and Forces of the Universe; to Affirm for One's Self Its Most Meaningful Values.

A Classifying of Student Needs

Another way of summarizing the student's religious needs and desires may be to analyze those college experiences which will promote the development of a wholesome religious life. In doing this account may be taken of the replies on the part of both leaders and students to the second question in the questionnaire sent out by those directing this seminar; namely, "What do you consider the religious needs of students to be?" This material was compiled from the answers of forty-six workers with students and one hundred and twenty-three selected students themselves. These people represented twenty-four state institutions and thirty Church-related colleges.

In passing it is of interest to note that organized religion was stressed by the students in their answers and scarcely mentioned by the leaders. The student answers dealt with the obvious and concrete ways of meeting their religious needs, while the answers of their leaders emphasized the underlying forces that needed to be at work. Among the students there was a keener recognition of the need for maintaining daily private devotions.

Let us then name six focal needs around which a person's religious life must be cultivated:

1. The Desire for Recognition. The timid type as well as the "show-off" type wants to be recognized. The roots of this desire strike deep and often account for the hurt feelings and the unforeseen aloofness and lack of interest that sometimes develops in unexpected quarters. The mass approach of our present program of religion makes this recognition of the individual more difficult and yet doubly important. There is a peculiar need for every shepherd to know his sheep by name. Christianity at its heart reveals the deep concern that the Infinite has for the finite.

2. The Desire for Fellowship. This desire has a right to be thought of both as a means-to-an-end and as an end-in-itself. In a large student center where loneliness is all the more prevalent and where finding your crowd is increasingly difficult the opportunity for wholesome fellowship with the finer students becomes one of the most attractive and necessary features of a church program for the campus. When former students express themselves with regard to their college days and religion it is usually in high appreciation of those personal contacts which

have been afforded them through the Church. In the questionnaire one student expressed this evaluation of the religious organizations on the campus because the "student comes in contact with teachers, preachers, and fellow-students of high and noble purposes."

3. The Need for Stimulation. This is a need which can be more easily overlooked than perhaps any of the others, especially if leaders as well as students be without stimulus. Religious students in their complacency are often put to shame by the campus radicals, who claim red as their favorite color, look with indifference upon religion, and yet labor with devotion for some cause of social justice. Where indifference abounds one must not expect to find inactivity. Activity abounds —but to what end? The prevailing mode on many a campus is sophisticated boredom and one becomes very busy either keeping up the pretense of sophistication or struggling to escape boredom. Each day many can be found retreating to the movies. Dr. George Albert Coe has aptly described this type by saying, "They are strenuously engaged in unimportant matters." He who stabs them awake has done a difficult but necessary service. With the world in the throes of tragedy woe betide those who have eyes and see not and have hands and do not.

4. The Need for Guidance. This is one of the needs that cannot be met willy-nilly. It is one of those things which Solomon might have included in his list which begins: "There is a time for all things." Guidance when needed can have little effect until it is desired. Leaders who have waited patiently for the opportune moment know the meaning of long-suffering. Guidance in intellectual problems can be more formal than it can in the ethical sphere. Students want "sensible and tolerant guidance during the period of transition of casting off old ideals and replacing them with new." It is a false assumption that all students are modern-minded. As a rule, their attitudes are more modern than their categories. In many cases they are found to be dissenting fundamentalists. It is too much to assume that when in the classroom someone gives utterance to some so-called advanced idea that this is evidence of thought upon the part of that student. There is need to reckon with a new tradition in our midst which demands that we break with tradition simply because this has now become the traditional thing to do. One can be a traditionalist, old or new, and still escape successfully the rigor of independent thought. Counseling students on moral dilemmas is a most delicate and personal affair. As a preparation for this one should oneself have all the guidance upon guidance that is available.

5. The Need for Religious Experience. This need cannot possibly have either the treatment or the emphasis here that it deserves. While our guiding principles in this study have been psychological and sociological yet religion has been implicit in the needs for recognition, fellowship, stimulation, and guidance. In their answers students seemed well aware of this need for genuine, personal religion. They want to be placed "in a religious atmosphere that brings out finer qualities," have "time each day for close fellowship with God," "find reality in religion," "not cluttered with conventionalities," something that will "back up the moral life." Much of this may be due to our modern lack of leisure and lack of solitude. One of the finest Christian students I have ever known remarked one day, "I never remember to have been

alone." This need for experience in religion must find fulfilment so as to afford assurance of the spiritual verities, power for victorious living, courage to face the baffling perplexities of our time and devotion to Jesus' way of life with which to carry on.

6. The Need for Wholesome Example. There was an insistence on the part of students that in addition to the personal needs which they themselves felt there was also that necessity for finding these qualities which they craved incarnated in their older associates. "Less talk and more action from leaders who really live their religion." Consequently, we must love the Lord our God not only with our minds to make this Seminar what it should be, but now and in the days ahead we must love Him also with all our heart and soul and strength, and our fellow-students as ourselves; otherwise, we shall not have studied to show ourselves approved unto God, fellow-workers that need not be ashamed. For their sakes we must sanctify ourselves.

Editor's Note:

Following the presentation of this and other papers, the Steering Committee of the Seminar divided the group into four committees. Committee Number One was asked to draw up in summarized form a statement of the fundamental religious needs of students. This committee met several times and had extended discussion of the form in which to summarize these needs. Their report, after final amendments by the Seminar, was as follows:

Fundamental Religious Needs of Students

1. Comprehension of the meaning of Christian discipleship in our day, including personal commitment to the Christian way of Life, the heightening of loyalty to Jesus, and the deepening of insight into present needs.

2. Cultivation of the religious life through private devotional reading, meditation and prayer, and through fellowship in corporate worship so as to make God vitally real.

3. Intellectual adjustment in religious and ethical thinking so as to harmonize views concerning the Bible, the Church, and the historic principles of the Christian faith with new knowledge, thereby effecting a more adequate scale of values and philosophy of life.

4. Opportunity for active participation in a Christian program for meeting the local and world-wide human needs that shall give lasting direction to life.

5. To have all the foregoing illuminated by the lives of Christian leaders and exemplified in the practices of school and church.

Well Said

The Editor is indebted to a friend who, in a recent letter, calls attention to a happy characterization of genuinely Christian teachers. We quote from the letter:

"In Gade's 'Life of Cardinal Mercier' is a choice phrasing of the ideal of the Christian College Teacher, 'MASTERS WHO CAN SCIENTIFICALLY TEACH RELIGION AND RELIGIOUSLY TEACH SCIENCE.' I commend it for a standard as to the equipment of faculty members of our Church Colleges."

● Birmingham-Southern (Birmingham, Ala.) is justly proud of her greatest football team, Dixie conference champions, who finished the 1934 season unbeaten, untied.

How May the College Be More Vitally Related to the Total Program of Christian Education in the Conference?

JOHN Q. SCHISLER *

(A paper read at the meeting of the Educational Council held in Nashville, December 10-13, 1934.)

SOME of the ways in which the church college can relate itself in a vital way to the total program of Christian education in the conference are as follows:

I. THROUGH THE CO-OPERATION OF ITS PRESIDENT WITH THE LOCAL CHURCH PROGRAM OF THE ANNUAL CONFERENCE

As a rule the president of the church college has considerable influence in all of the affairs of an Annual Conference. This is due, first of all, to the fact that he is the president of the church college. It is due to the further fact that as a rule the men selected as presidents of our church colleges are men of outstanding ability who are recognized as such regardless of the position they occupy. Therefore the voice of the college president carries weight with the pastors and laymen at the session of the Conference and throughout the year.

I do not know how many college presidents are interested in and concern themselves about the Conference-wide program of Christian education in the Annual Conferences to which their college is related. I do know that one such college president is genuinely and vitally interested in this side of the educational program of the Conferences which are being served by his college. He may feel that interest in the Conference-wide aspects of this program will be indirectly if not directly beneficial to the college itself. There is every evidence, however, that his interest in the Conference-wide program is genuine and his activity grows out of a desire to strengthen it. As a result of this interest he was able at a recent session of his Conferences to pluck victory out of seeming defeat for the Conference-wide program.

No criticism is implied here of those college presidents who perhaps have shown little interest in Christian education outside the college. We are keenly aware of the heavy burdens of financing and ad-

* Secretary, Department of the Local Church, General Board of Christian Education.

ministering the affairs of a college in these times, and of the heavy demands they make on the president. We do believe, however, that a fair answer to the question assigned me will put the president of the college at the top list of the forces in the college which can be helpful to the total program of Christian education in the Conference.

II. Through the Service of Its Faculty

It occurs to me that there are three ways in which the members of the faculty of a church college can relate their work to the total program of Christian education in the Conference.

First. By teaching in training schools and assisting in institutes and other such meetings in the Conferences.

The training school program of our church has drawn heavily upon the faculties of our colleges for instructors. As a general rule these men have rendered excellent service in training schools. On the other hand, the training school has provided the college professor with an opportunity of meeting and getting acquainted with leaders in local churches in an activity in which he excels, i.e., in teaching, thus bringing him into contact with the constituency of the college in a situation that is favorable to him. Doubtless, therefore, these training schools have been helpful to the professor and through him to the college. There should be a widening opportunity for mutual helpfulness in this area in the Conference-wide program.

Second. By preparing and delivering series of lectures in local churches on subjects falling within the general field of their work in college.

I believe there is an opportunity in this area for the college professor to render a very real service to local churches within the Conference. The cultural level of our people in the South is as a general rule distressingly low. Many of our people are reading more than ever before, but I suspect if any adequate survey could be made of what they read we would discover that it is of little value from a cultural standpoint. There is great need for our people to come into contact with persons of culture who can speak authoritatively in such realms as English Literature, History, and the Physical and Social Sciences. For example, I believe the Professor of History, or English, or of one of the Sciences could prepare a series of popular lectures within his field in simple and understandable terms which would open up a new world to the average church member. The preparation of such a series might be a good thing for the professor and I believe there would be a sufficient number of persons in each of several churches in a Conference to justify such use of three or four days of the professor's valuable time.

Arrangements for a series of lectures of this sort in the churches of the Conferences could be made through the Conference Executive Secretary just as he plans for his Standard Training Schools. This would expedite the matter and leave the college free to accept only such invitations as it considered profitable. Of course there is a limit upon the time of the members of the faculty for service of this sort, but our people stand badly in need of having the indiscriminate mass of reading material which comes into their homes interpreted by an authority in terms of their spiritual implications for our life today. This the professor in a church college should be able to do.

Third. By developing in their

students an attitude of friendliness toward the local church.

The attitude of the average college student toward the local church, in so far as it is determined at all by his experience in college, will be determined more largely by the attitude of the professors in the college than by any particular course or chapel talk or lecture to which he may be exposed. It is my judgment therefore that the professors in our church colleges should themselves be aware of the fact that these students come up to the college from local churches as well as from high schools, and that one of the most direct and definite contributions which the college can make to the local churches of the Annual Conference is through these students when they leave college and take their places in some community for their life's work. In other words, we must help them to realize that the institution in the community which stands for religion, viz., the church, is quite as important as the school, the store, the farm, or other such institution in which they will invest their lives. This is not saying that the professor in a church college should ignore the weaknesses of the local churches of his Conference. If, however, his attitude toward the local church is one of friendliness, even though he does not recognize its weakness, he will be able to help develop such an attitude of friendliness in the students.

III. Through a Department of Religious Education in the College

I would not say at all that a Department of Religious Education is the only thing that distinguishes the work of the Church College from that of the State institution, but I would say that it certainly is one of the things that does so distinguish it. I believe the standards that have been developed by the Department of Schools and Colleges for departments of religion in our church colleges are just, reasonable, and attainable. In my judgment a church college cannot justify itself in farming out these important courses to professors in other departments. One of the best men in the faculty should be the professor of religion.

While these courses should deal with the theory of religious education they should at the same time include some courses of a practical nature which would acquaint the students with the program of work for the local church. Unfortunately even some of our ministerial students finish a four years' college course, and sometimes even a course in the seminary, without knowing very much about such a simple matter as the organization of a Methodist Church.

Gratifying progress has been made in the establishment of departments of religion in the colleges of our church before the years of the depression set in. It is to be hoped that every college in the church may, with the return of better days, be able to go back to a full department of religion.

IV. Through a Young People's Department Organized and Conducted on the Campus

Either of three approaches may be made to the religious life and activities of college students. (1) The administration of the college may assume full responsibility. (2) The local church adjacent to the college campus may assume full responsibility. (3) These two may work together in an attempt to meet this responsibility.

The developments in our church so far seem to have recognized that this is a joint responsibility between

the campus and the local church adjacent to the campus. Most of the plans which have so far been developed for meeting this joint responsibility are rather complicated when applied to a college situation in a town or small city.

I have been wondering for some time if there is not a somewhat different approach which, so far as I know, has not been tried out, and that is, the organization of a young people's department on the campus made up of college students, with one of the professors as adult counselor and other professors as teachers of the classes. You will note that I specify young people's department rather than a young people's class. I consider this a very important distinction. By a young people's department I mean a department made up of college students who are organized with student officers and student committees as well as with classes and teachers. Such a department could have its morning meeting of classes for study and discussion as in the Sunday school and its evening meeting of the entire group for worship and social activities, and its committee meetings during the week for the development of a program in missions, evangelism, community service, and other such activities. In other words, it could be a sort of ideal young people's department.

If such a department followed the pattern of a well-regulated young people's department in the local church in its organization and its activities, then these college young people would be having the kind of experiences as members of classes and committees and as officers of the department and of committees that they would be having if they were still active in a well-regulated local church. Furthermore, a department on the campus would, in my judgment, enrol a larger number of college students than can be enrolled in the church schools of the outlying community. When therefore these students go back to their local churches and find themselves in a young people's department they would not be in a strange environment. In other words, they would go out of a young people's department in a local church into such a department in the college (only better), and then from the richer experiences of such a department in college, they would go back into a department with similar organization and program when they return to a local church. It is my personal judgment that this sort of experiences would even be better than experiences in the Y. M. or Y. W. C. A.

Such a department on the campus could easily be related to the program of the local church adjacent to the campus by providing membership on the Church Board of Christian Education for some of the professors and perhaps some of the students on the campus; and furthermore by providing for occasional joint meetings of the officers of the young people's department on the campus and the young people's department of the local church. It might be considered as an extension department of the local church if that seemed wise.

Of course there are many details that would need to be worked out, but in my judgment this would provide an organization that is simple, workable, and at the same time in line with the experience which the young people should be having in the local church.

It should be understood in this discussion that the college students should attend the preaching services at the local church or churches in the community. Organizing and

(Continued on page 29)

Factors of Student Experience That Make the Church's Approach to College Students Different from That Made to Local Young People

J. M. CULBRETH *

(Excerpts from a paper read in the Junaluska Seminar on "The Church's Approach to Campus Religious Life," August, 1934.)

AFTER high school, what?

This question came with fresh force to a number of young people of College Road Church. These young people had grown up together in the same section of the city, attended the same school, and joined the same church. They had responded to the appeal of religion with becoming earnestness. They felt at home in the Young People's Department; they liked their teachers; they took part readily in the activities of the church best suited to their tastes and capacities. But the end of the high-school period brought them to the parting of the ways. They stood at a fork in the road, and from now on some of them would travel in one direction and some in another.

The site on which the church stood was separated from the college campus by the width of a sixty-foot street called College Road. How many of the young people would cross the street to continue life on the college campus, and how many would remain as they were to continue life under the old conditions? As a matter of fact, an even dozen of them chose the way that led to the campus, the majority remained on the side of the street with which they were familiar. For a time, no differences were discernible between the college-going minority and the non-college majority. In less than six months, however, the college group began to exhibit distinguishing earmarks. They became irregular in attendance upon the Sunday school because, they said, the instruction given no longer appealed to them. Their interest in the social life of the old set diminished as the social life of the campus presented stronger attractions. They found it less convenient to fit into the program of the church because campus events substituted for, or conflicted with, those scheduled by the church. The rift in the life of its young people thus begun continued to widen, until the church realized that

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it had a new problem on its hands. That was, to hold the interest and loyalty of its own young people who had become college students.

Now if the church in a college community faces this problem in relation to its own young people, how much more difficult will be found the task of dealing with students who have no attachment to the local church! In this study, our attention is to be engaged with a survey and evaluation of factors in student experience that necessarily make the approach of the church to students different from that to local young people. These factors will be grouped in four divisions under the following heads, namely, The College Student's Status, The Student's Pre-college Experience, The Distractions of the College Student, and Formative Influences in the Student's Situation.

The College Student a Stranger in the Community

We are thinking now, let us remember, of the college student away from home. What is his primary status in the community where the college is located? The most important fact about him, to begin with, is that he is a stranger. His first job is to get acquainted with his new environment. Officially conducted tours through the promised land of academic achievement are the order of the day. The effort is to make it easy for him to find out as much about his new home as possible in the shortest length of time. But this is only half of the picture. The college community wants to find out all it can about the student. So the student is subjected to a mild form of questionnaire in the shape of registration blanks, information forms, find-your-place cards and the like, designed to reveal to the curious all that one may be induced to divulge of his private and academic life. The first weeks of school are a period of closest scrutiny, searching investigation, and thorough examination of the student with a view to arriving at a preliminary judgment as to the kind of a person the individual student may be. The church in the college community is learning to take advantage of this inquisition, adding features of its own in the way of "open nights," "receptions," etc. Those students who are approved are "followed up" and "cultivated" by the local church. Those who do not make a favorable impression, or who themselves fail to show an inquisitive spirit toward the church, are, for the most part, lost sight of, forgotten. This partly explains the shocking mortality in the attendance of college students upon the local church after the first semester. Undoubtedly this business of being a stranger makes the college student away from home a very much more difficult person to deal with than the young person who is at home in the community.

The College Student a Transient

Added to the handicap of being a stranger is the very troublesome one of being looked upon as a transient. The college student is held at arm's length in many situations because it is known that he will remain in the community for only a part of the year. His availability as a teacher, or officer, in the church, or as a dependable factor in a community enterprise is thereby discounted. The unfortunate attitudes of some church leaders to college students may be explained in part by this consideration. Among the young people of the local church are often found unreasoned jealousy of the college student as a leader, envy of his popularity, resentment toward his tempo-

rary interference in the affairs of the Young People's Department, suspicion of his motives, and distrust of his well-meant suggestions. Manifestly, in a situation like this, extraordinary measures are necessary if the church is to enjoy any success whatever in dealing with the college student.

The Problem of Leadership and Equipment

Even, however, when the spirit of the leaders of the local church is positively friendly, it is often dishearteningly difficult to supply the personnel required to carry on an effective program. For persons especially gifted, well-prepared, resourceful, and characterized by unfailing good will are essential to any progressive success with college students. Only recently a pastor was asked by a father if there was in his church a class suitable for freshman boys. The answer was negative, because the class for boys of the age indicated was at the moment in the hands of a man totally unfit to deal with college students. And, more's the pity, the young people of the Church were strongly opposed to forming a special class for college students.

The lack of physical equipment may embarrass the approach of the church to the student. To be crowded into a small room with young people not overly friendly, or to be herded off in a borrowed room of the courthouse or public school building is not calculated to warm the cockles of a student's heart. His attendance is likely to become intermittent to the vanishing point. Such a condition obtaining, the local church is compelled at the very outset to undertake unusual arrangements for taking care of college students.

From the beginning of the effort of the church to meet the spiritual needs of college students the factors of the problem have forced to the front the question of pastoral leadership. In the light of the foregoing discussion, it would seem clear that, in a college community, a man of more than ordinary preparation and experience is needed to guide the program of the local church. At this point, surely, an important differentiation in its approach to the student, as compared with young people in general, must be resolved upon and carried out with fidelity by the church. It must seek to secure the type of pastor who will be capable of taking a worthy place alongside campus leaders in shaping and guiding the student's spiritual developments.

Living Conditions a Potent Factor

Another factor that affects the college student's status in the college community is the fact that he lives in a dormitory on the campus, or in a boarding house or fraternity house, which isolates him from the common life of a community. His situation is different from that of the young person who lives at home. He is not so easily reached by telephone or personal call. He misses the restraint and flexibility of the home as well as the stimulus and guidance that come from continuous association with adults. "A feeling of independence," we learn from the questionnaire, "often causes loss of interest in religious work." The place where the student lives has a great deal to do with determining the means that may be employed and the methods that may be followed in making an appeal to his religious interests.

A fourth factor in shaping the student's status is that he is "on his own" in a way that is not true of the

local young person. Cut off from immediate contact with the folk at home, unemployed, except for a self-help, part-time job, and dependent upon an allowance or a loan, on the financial side the student presents a problem to the local church that cannot be solved by the formula that is used in dealing with the local young person. "Loaded with work," the questionnaire informs us, "many students stay away from church on Sundays to rest. Some learn to think it a smart thing not to attend church." In the absence of sanctions dependent upon the home and the example and authority of parents, the college church is put to it to find substitutes that will appeal successfully to a student.

Pre-College Experience

A second group of factors peculiar to the college student may be included under the head of the Student's Pre-College Experience. The life to which he was accustomed before coming to college profoundly affects his attitude and response to the college church. To begin with, the church at home may be held accountable for the expectations, hungers, and desires that have been awakened, or not awakened, in the student. Under its influence ideas of religion are formed and moral standards are set up which may be sharply challenged and rigorously tested under campus influences. The church in the college community gains or suffers in the new student's estimation in comparison with the church at home. And it is pretty generally conceded that the average local church gives rather inadequate preparation in religion for the high adventure of going to college.

It is fair also to insist that the student's home be held responsible for his possession, or lack of possession, of good manners, and wholesome taste, and right attitudes to other people. The questionnaire declares that "the most stabilizing factor for the college and high school student is home training," and that "the general feeling is that the largest per cent of difficulty for the college student in making adjustments can be traced to home training." Likewise, the student's experience in the schools back home, including his scholastic record, his part in the activities of the student body, and his relation to the social life of the community, have bred in him virtues or vices or both which will most certainly affect his response to the approach of the college church. The point in all this is that, in formulating a plan to deal with the college student, the church in the college community must allow for factors which are not present in the experience of its own young people. Each community from which students come to enter the college presents a different set of conditions which must be taken into consideration by the college church in making its approach to the college students.

The pre-college experience of the student away from home, then, develops in him a spiritual need which, in character and intensity, is quite different from the need of the local young person. It is the need for help in keeping strong and effective the spiritual values of his past. The past of a student away from home is continually in greater jeopardy than the past of a young person who remains under the shelter of the family tree. To deal creatively with this past will require new departures and fresh experiments on the part of the college church.

Campus Distractions

The third classification of factors peculiar to the experience of the college student includes the General

Distractions which interfere with student's spiritual development. Among these may be mentioned college sports and social events, fraternities, week-end leaves from the campus, and the rival appeals of a number of churches.

In trying to fix the time for religious emphasis week, or what you please to call it, the first and most difficult hurdle is usually the schedule of athletic contests. Football, basketball, track events and field days, intramural games—these gods must be appeased before the religious appeal can be attempted with any hope of success.

As to social distractions, while these may not affect students en mass as do sporting events, nevertheless, the attrition they cause is, if possible, more destructive, because more subtle and continuous. So devastating indeed has this feature of student life become that most college authorities now insist upon supervising the entire social program.

A significant aspect of this particular distraction is the growing practice of taking leave of the college campus during week-ends and holidays. The regular recurrence of this embarrassment calls for an approach to students markedly different from that which ordinarily proves effective with local young people.

The presence of several churches of the same denomination in the college community may have the effect of so distracting and confusing the student that he will withhold his allegiance from all the churches. In a certain college town there are three Methodist churches. Sharp rivalry developed among them for the patronage of students. Their competitive zeal left the students cold, and no church made satisfactory headway with its student program.

A spiritual need of college students is thus indicated which, though having its counterpart in non-college young people, nevertheless requires a distinct technique on the part of the local church in dealing with students. It is the need for a spiritual stabilizer of the student's distraught and unsettled state of mind, something that will introduce and preserve in his experience a rhythmic and productive flow of the creative energies of his life.

New and Peculiar Influences

We are now ready to consider the fourth and last group of factors which differentiate the student's experience from that of the average young person. These may be listed under the head of *Major Formative Influences.* At the top we place the college curriculum, meaning the courses of study, the library, the laboratory, lectureships, and such related voluntary activities of the student as debating, attending conferences, literary ventures, and service rendered. The wide and varied interests suggested constitute a world to which the non-college young person is a total stranger.

Some Students Fall Prey to "Academitis"

Probably no one could be found to dispute the thesis that the college student is beset by views of life which continually disturb his thinking and alter his reactions to his environment. The content of a college course in Science, or Literature, or Philosophy, or Sociology, or Religion, inevitably affects the student's outlook upon life in ways that are not even imagined by the young person who does not go to college. The atmosphere of college halls sometimes incubates a disease known as "academitis." The student develops a feeling of importance which

expresses itself in whatever is meant by the colloquial term "snootiness." He not only imagines himself detached from the common herd, but uplifted above them. His approaches and responses to other young people often seem like condescensions. The constant pressure of these forces upon the student clearly imposes upon the college church a more complex task than it faces in dealing with the young people of its local membership. The student must be approached in terms of the world in which he lives and moves and has his being.

Faculty Influence a Power for Good or Evil

Bound up with the curriculum is the personnel of the college administration and faculty. Deans of departments, deans of men and women, the registrar, the bursar, and all who are associated with these officials in the management of the college suddenly step into the place of parent and teacher and pastor as the dominant personalities in the student's experience. The influence of any one of these individuals, not to say the group as a whole, may serve to fix the student firmly in fine loyalty to the church, or, on the other hand, to destroy his usefulness to that institution. For the mental bent and spirit of the instructor exerts upon the student an influence that may easily outweigh the impressions received from infrequent and irregular contacts with Sunday school teachers or officers of the local church. The college church that ignores this powerful factor in the student's development will make little headway in its efforts to reach and serve the college students.

The questionnaire lights up this area of the discussion with many outspoken convictions. Here is one. "One is taught to doubt everything, and he thinks this is showing intelligence." This is another, "In college the student has his first real contact with men whose theories are either agnostic or terribly indifferent." A clear understanding of the weight which these influences have upon the student mind will cause one to accept with due allowance the judgment expressed in the questionnaire that, "In assisting students to make adjustments the local church program is failing woefully." The truth is that there are far too many cases in which "the harmful and radical opinions of older people who belittle the Sunday school and the Church" seriously hamper the program of the local church.

A spiritual need differentiated by peculiar intensity and fatefulness is indicated in the case of the college student. It is the need for spiritual reinforcement and counsel in estimating the character of adult masters and leaders.

The Student's Crowded Program

Not only the routine duties prescribed in the curriculm and the personnel of the faculty and administration, but the lure of student-directed activities on the campus is a factor which the church must carefully consider in planning its approach to the student. The student's freedom to follow the bent of his own interest has enlarged by leaps and bounds in recent years. The elective principle in the curriculum has made room for unheard-of initiative and invention on the part of the student in matters which appeal to his love of adventure. This has resulted in an amazing expansion of the student's activities. Included in his chosen round of engagements are campus religious events which closely parallel if, indeed, they do not eclipse, the program of the local

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Attitude of the College Church ---A Factor in Meeting Student Religious Needs

ALBEA GODBOLD *

(Excerpts from a paper read in the Lake Junaluska Seminar, August, 1934.)

A FEW months ago I was asked to talk on student church attendance to a Y. M. C. A. cabinet at the University of North Carolina. Believing that those boys knew more than I about why some students go to church and some don't, I declined to speak, but did lead them in a forum on the subject. My first question to them was, "Why don't more students attend church more regularly?" The answers came straight back at me with that frankness for which students are noted. The first was, "We are not made to feel that the churches of Chapel Hill really want us." Others were, "long, dry sermons by you preachers," "freedom from parental authority," "sleeping on Sunday morning," "frequently away from the campus over week-ends which breaks the habit of church attendance."

Obviously, their first reason pertained to the attitude of the local church toward students. In defense of the churches I began to run over in my mind all that they do for the students. We have a "church night" the first week of school when the local folks come out to greet the students. The preacher welcomes the students from the pulpit and invites them to call on him for any service he can render. We give parties and wiener roasts, not to mention refreshments and a social hour on Sunday night from time to time. We have an organized Methodist student group to which the pastor and his wife give as much time as possible. There are special Sunday school classes and planned Sunday evening programs for students. Student ushers are used in our church services. Students are invited to sing in our choir. The minister visits the sick in the infirmary. He welcomes students to the parsonage, especially on Sunday evenings. Insofar as possible this preacher makes and preaches every sermon with the needs of students directly in mind. That some of the sermons miss their mark by a long sea mile the preacher himself is

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painfully aware, believe it or not.

But my defense could not blink the fact that here were young men honestly finding fault with the Church's attitude toward students.

Now after having served for six years as pastor of churches on or near college campuses I submit that even when we try it is not easy to achieve the right attitude toward students—and when churches don't try, the good Lord have mercy on the students.

Some Inherent Difficulties

The very nature of a church organization makes for the proverbial cleavage between town and gown. In a way a church is a large family; its membership is more or less homogeneous. To such the students, or any other like group that might descend temporarily on the community, are obviously exotic.

Again, the students are young people. Not only that, they are young people away from home living under conditions which are temporarily abnormal in the sense that they are not home conditions, and in the sense that college is for them a time of mental upheaval and change. The church, on the other hand, is made up largely of mature folks. Age and youth never have understood each other very well, and when youth is temporarily domiciled in the community and undergoing rapid mental changes it is reasonable to expect that they will sympathize with each other still less.

Another factor is the failure of the church to provide adequate leadership for a student program. Responsibility for this, of course, rests not alone upon the local church, but also upon the Conference Board of Christian Education and the church at large, because the students come from all over the Conference and beyond, and the local church should not be expected to bear the full burden of a student program. But because this responsibility is not shouldered by the proper agencies students in many churches are left without leadership for their program.

So after giving the matter consideration I conclude that the Y. M. C. A. cabinet members were justified in their claim that our churches do not make them feel that they are really wanted.

Some General Suggestions

I go forward to make several suggestions. First, the college church should regard the students as guests and treat them better than home folks. The tragedy is that students often feel that they are treated like uninvited in-laws who have overstayed their welcome. Some students come to church Sunday after Sunday and no one ever speaks to them or invites them to a home. Sometimes young people's departments in the churches object to the presence of a large number of students in their organization. Of course, the local young people have good reasons: it breaks up the solidarity of their own group; brilliant and aggressive students capture offices in the department, thereby arousing jealousy; the local young people who have not been to college are hesitant about taking speaking parts on programs for fear that sophisticated students will think they are puerile or silly. So they sometimes suggest separate classes, or a separate department, or a separate Epworth League for students. The move to segregate them is just about as popular with the students as "jim crow" cars are with Negroes. Some church officials say they are unconcerned about student attendance, or about providing facilities for student church activities, because stu-

dents contribute little to the budget anyway. One man in this seminar has told me since my arrival here that nine out of ten of the stewards in his church, many of them college graduates, are unwilling to put a dollar into his salary as a director if his time goes to student work. As long as such attitudes exist in our college churches it is fatuous to think that students will feel welcome in them. We may insist that they are wanted, but what we are speaks so loud they cannot hear what we say. If the local young people are clannish, if the officials are selfish, and if the membership generally is unconcerned, it cannot be concealed from the students by any program however attractive.

My second suggestion is that the church should try to reach the individual student and know him personally. Last year I heard Dr. Harry Emerson Fosdick telling about his work in the great Riverside Church, New York. He said, "There is one thing we drill into every person on the staff of this church. It is this: never let the individual escape you; let no person who enters this church get away without its ministers or other workers leaving some impression on him that this church has noted him by name and is interested in his welfare." If that motto is workable in a big church in big, overgrown, impersonal New York, certainly it should be feasible in churches on college campuses.

Of course, our churches send out a mimeographed postal card to all students at the beginning of the fall term; they have a few socials during the year and dish out cocoa and sandwiches on Sunday nights; and they think that is reaching students individually. But that is not enough.

There must be personal contacts. Students crave personal recognition. Some of them work hard to make the team, not so much because they like the game of football, but because they like to be in the limelight. Time and energy often go into other extra-curricular activities for the same reason. The church has an opportunity just here; it can give the student personal recognition in its activities.

Many students are lonely. Sometimes they become desperate. Professor English Bagby of the psychology department of the University of North Carolina tells me that sometimes students will come in and talk suicide for no other reason than to get personal attention from someone.

A church cannot minister adequately to students until it knows them individually. It is a well known fact that a preacher cannot preach effectively to, nor adequately shepherd, his flock until he knows the sheep by name. The same is true, I believe, about students. Until the church finds some way to influence them individually it will not minister effectively to their religious needs.

Now the need for reaching students individually is one of the strongest arguments for student pastors or local Wesley Foundation directors. In the Riverside Church Dr. Fosdick would have to abandon quickly the motto "never let the individual escape you" if he did not have an adequately trained staff to work with him. For him to try the task alone would be absurd. For him alone to try to lead his church in such a program would be futile. He has to have workers among whom to divide responsibility. For the pastor to try it alone in a church on a campus of any size is just as fatuous. Where the student body is large the college church is at least a two-man job. I am as certain of that as I am of any one conclusion

I have reached in my six years as a college church pastor. And until our bishops, presiding elders, conferences, and boards recognize that fact and make provision for properly staffed churches, the ministry of our churches to students will continue at a poor dying rate. A student pastor or director can and should know every one of his students by name and something about their religious life, unless the student body is very large. If the student pastor cooperates with the regular pastor the ministry of the latter will be doubly effective.

Suggestions to College Pastors

Now since I am one of those much discussed and poorly understood pastors of college and university churches I think I should say a word about the pastor's attitude toward students. It is, of course, important. Students quickly size up the preacher as a man; he cannot fool them. If they decide that he is not a "real guy" the bishop had just as well move him. If they think he is a genuine person they will stick by him and stick up for him; they will come to hear him preach though he be a fundamentalist, and they will say he is a good preacher though he know so little about homiletics that his sermons would sound just as good if preached through from the other end. The more the pastor is seen on the campus the better. He can well afford to attend football practice occasionally and be around casually wherever students congregate, if it is convenient. He should engage as many students as possible in casual conversation and be capable of making them feel at ease when he is in their presence. Students like that preacher or that professor who will stand around occasionally and "unlax," as Andy says, and bat ideas with them. They will soon conclude that such a preacher lives in their world and appreciates their problems. By such practice they learn that he is a real human being. Incidentally, it is one of the best ways for him to find out what is going on in their heads. Many of his best sermon subjects and illustrations will come from such contacts; often they are better than sermon subjects that come from books, though the books are by no means to be neglected. It will give distinctly local color to his sermons. It will enable him to talk the college lingo with the emphases in the right place.

The minister should let it be known that he is at the service of his students at all times. Never should he appear to be unconcerned when a student's welfare or problems are involved. A local Wesley Foundation director told me that he was about to get one of the most influential boys on the campus interested in his program. He took the boy in to meet the pastor. The preacher looked up from his reading long enough to say, "Good morning," and immediately turned back to his book. The embarrassed director was left to look out for his student and explain the situation as best he could. Because of the unconcern of that pastor the director lost his hold on the boy.

The pastor should preach reasonably short sermons. At Yale Divinity School they say that there are no conversions in a college church after 12:00 o'clock noon on Sunday. Even if the choir has sung an extremely long anthem and the preacher does not get the floor until 11:45 he had best close promptly at 12:00. Students estimate the pulpit ability of a college preacher at least fifty per cent higher than it really is if he quits preaching at 12:00 o'clock regardless. The one unpardonable sin

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Life at Its Best

ALLEEN MOON

AS I sat at a small table in the College Drug Store sipping a chocolate milk, I found myself listening to the animated conversation of a group at a nearby table. The little drug store is the favorite "hang-out" of the college students. At certain hours of the day there are sure to be a goodly number standing in little groups or gathered around the small tables.

As I listened to the eager tones of my neighbors I realized that I had seen this same group together many times during the year and that they seemed to have some common interest that bound them together in a way that differed from the more casual relationships of other groups. So I gave more careful attention to what they were saying.

A dark haired girl with flashing brown eyes began:

"Have you received your copy of the program for the Young People's Leadership Conferences? They sent me the folders for both Lake Junaluska and Mount Sequoyah."

A brown haired girl with a sweetly wistful face looked up in eager anticipation saying:

"They must have sent mine to my home address—so please tell us about it. What are the dates?"

A big bass voice from the tall athletic fellow on her right joined in:

"Mount Sequoyah, July 23–August 3. Lake Junaluska, August 15-27."

"I'd like to start tomorrow," came from the studious looking youth with horn-rimmed spectacles.

"Oh! I can't wait!" came the tense voice of the dark haired girl.

"Will we have the same folks on the faculty?" asked the studious boy.

"I hope so," rejoined the sweet faced girl.

"Of course Mr. Towner, Mr. Harbin, Miss Charles, and Dr. Brown will be there," information again from the athlete.

The studious fellow spoke up again, in a quiet, reflective voice, "I wonder why we feel as we do about our Young People's Leadership Conference?"

"I can tell you," said the sweet wistful faced girl, "for I've been thinking about that, too. When we are at our Conference, surrounded by the majesty and beauty of the mountain, living in close fellowship with our leaders who love us, and teach us and inspire us, we are really living 'life at its best.' Amid such surroundings and with such companionship worship is spontaneous and all through the days our hearts are singing. We have busy hours in our classes, in our parleys, in the library—and we realize that what we are doing is very important to us and to the world. That gives

zest and earnestness to all of our studies and activities."

"Don't forget our recreation and fun," reminds the athlete.

"Indeed, I won't," is the laughing reply. "The good times are a most important part of the picture of 'Life at its best.' Have you ever stopped to realize how different is our recreation at the Leadership Conference from the type of recreation we have at home? Instead of listening to radios and going to the movies, we ourselves are singing, acting skits, playing games. It is not only more genuine fun, but it makes us have more self-respect."

The athlete has listened attentively when she paused for breath he breaks in with, "How! how! You have 'doped' that out just right. I like your picture of 'Life at its best'—spontaneous worship, important worth-while work, and genuine fun which you make for yourself. But I think there is another and even bigger reason why we are so loyal to our Leadership Conference. Something happened to me up there last summer that has made a difference for me all through the year. I feel that I am of importance, that I am necessary and that whatever I do must be done right. Don't you feel that, too?"

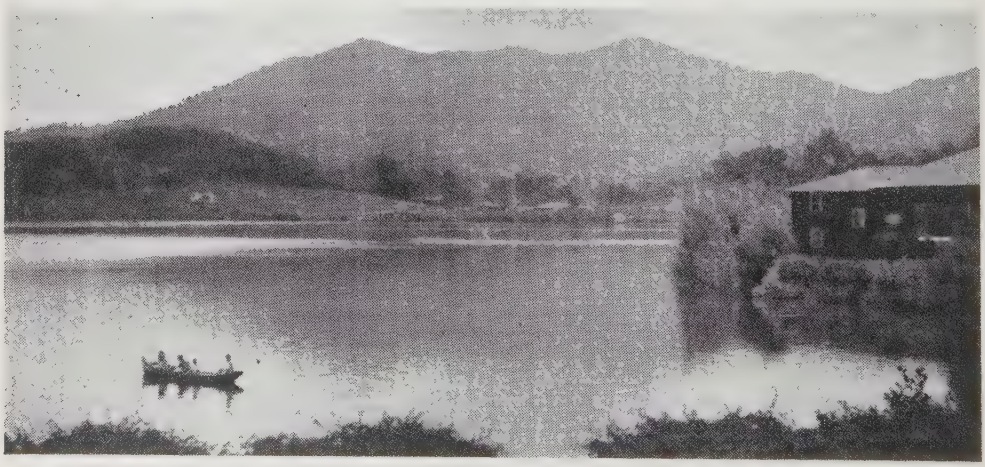
All the faces had become earnest and serious and with one accord they answered, "Yes, I do."

The dark-eyed girl spoke again. "I've been picking out some new prospects here at college that I am going to tell about the Leadership Conferences."

"So have I," chimed in the studious one. "Let's make some posters now that we have dates and program."

"Right!" says the athlete. "And there's an impressive list of courses; listen to this:

"Evangelism, Personal Religion, Christian Home Making, The World Mission of the Christian Religion, Christianity and Race Relations, Constructive Use of Leisure, Principles of Leadership, Senior-Young People's Department Administration, Missionary Education of Young People, Physical and Mental Fitness, Union Leadership, Religious Work with College Students, The College Student's Search for Values."



Lake Scene, Lake Junaluska

Report of Findings Committee

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(Adopted by The Educational Council in session in Nashville, December, 1934.)

YOUR Findings Committee has considered the discussions in the College Section of the Council and has had before it the mandate placed upon the Church and the General and Conference Boards of Christian Education by the General Conference held last spring at Jackson, Miss. We submit the following recommendations:

I. That under the leadership of this Council and of the General Board of Christian Education our Church should lead a movement to check the tendency to specialization in the liberal arts college now so strong under the impact of the technical and professional trends of the age and to restore to it general or liberal education, all but lost in the last quarter of a century. As a part of this movement we strongly recommend that candidates for the ministry in our colleges be urged to take a broad general college course, leaving off specialization until they enter our theological seminaries.

II. That this Council repeat and urge the mandate of the General Conference that the General Board of Christian Education, aided by the Annual Conference Boards, complete a survey of all our higher educational institutions, and in the light of the facts revealed develop a statesmanlike plan, and take such steps as the Board may think wise in order to realize for our Church the most efficient system of Christian education possible. We repeat the judgment of the General Conference that our Church will not support adequately the large number of colleges that we now have, that as our states are pouring hundreds of thousands into tax-supported colleges, our Church would be wise to concentrate upon a smaller number of colleges and give them adequate support both in patronage and in finances.

III. That this Council strongly urge that the General and Conference Boards foster plans that will establish strong spiritual ties between the local church and the college, that will build our colleges into the affections of our young people, and that will provide a definite local organization in each church, such as a committee or individual who will be specifically charged with the responsibility of leading the young people of that church to attend our own church colleges.

IV. That our General and Annual Conference Boards of Christian Education urge upon our colleges that they at once prepare mailing lists and the right kind of literature and begin to cultivate the good will of our people preparatory to financial appeals upon the return of favorable economic conditions. Our Annual Conference Boards of Christian Education and their Executive Secretaries should lead in the observance of College Day, or College Week.

V. That it is the judgment of this Council that the General Board should realize and assume large responsibility for building up the finances of our colleges, because while they are Conference colleges they serve the whole Church through trained leaders who know no Conference boundaries.

VI. That in the preparation of

future programs we urge that more time be given to joint conferences of the two sections for the discussion of the general or less technical problems of both the college and local church sections.

VII. That we urge the colleges of our Church and our Boards of Christian Education to use their full influence to stem the tide of paternalism in higher education now so strong in America, to build into the leadership the old American virtues of independence, initiative, and self-reliance, and to foster in every way possible the integrity and freedom of higher institutions of learning in the country, now menaced by state paternalism and politics.

VIII. That in view of recent General Conference legislation, the General Board of Christian Education, our colleges and their Departments of Religion and our Schools of Theology should collaborate to develop wise plans whereby the opportunity of the ministry and other forms of vocational religious work as fields of life service may be adequately presented to our gifted young people throughout the Church and whereby wise guidance and counsel may be given to candidates for the ministry in regard to preparation and training for their life work.

IX. That our college presidents and faculty place themselves at the disposal of the Executive Secretary in promoting the Conference-wide program of Christian education, offering their services in counsel, teaching in standard schools, and in making addresses in churches and assemblies.

Respectfully submitted,
J. H. Reynold, *Chairman;*
Harvey C. Brown,
C. Q. Smith.

Attitude of the College

(Continued from page 22)

for the preacher in the eyes of the students is to preach sermons that are both long and dull.

The pastor can influence the attitude of the whole church toward students. It is a long process and he must keep everlastingly at it. My friend and former schoolmate, Dr. Paul W. Quillian, has succeeded in several pastorates in changing the attitudes of his congregations regarding certain phases of church work. I asked him once how he does it. He said, "I take the leaders and tell them what we are going to do. and then I tell them again and again and again until everybody gets the idea."

Of course, the right attitude in the local church is not a cure-all for the problems of church work with students. It is a factor and a relatively important factor. Certain it is that the work of a good preacher and a student pastor can be all but stalemated unless at least the leaders of the local church have the right attitude toward the student program. The church that creates an atmosphere which causes students to feel that they are really wanted has made a significant contribution to their religious life.

● "Mint" Reed, class of '28, Duke University (Durham, N. C.), has over 1,500 flying hours to his credit. Duke's flying alumus is in the army air service. Besides recent experience in flying the mail he finds other hazardous work to do, including training in blind flying and parachute jumping. His duties as a crack army pilot have taken him into thirty-eight states, besides Mexico and Canada.

A New Problem for Our Departments of Education

HORACE W. WILLIAMS *

WHENEVER society gets into a "jam," sensible men look around for practical ways of working things out.

Right now we are in a "jam" caused by the return of legalized liquor. Our youth has grown up without the facts about alcohol which we gained through the public school and the Sunday school. In addition, subtle influences and propaganda are being brought to bear upon us in favor of "moderate" drinking.

Last night I went to a show. It was not the theater. It was not a movie. It was a private showing of a set of new stereopticon pictures setting forth gripping facts and challenging statements concerning alcohol. It put me to thinking—probably along the same lines that you have been thinking—about the necessity of our doing something about alcohol education; about the necessity of our doing a "jam up" good job, and of beginning right now!

Many of us are very much encouraged over the interest in, and steps being taken toward, a new and more effective type of alcohol education through the public school. But, to succeed, we must have teachers well-prepared for and sympathetic toward the undertaking.

What can our church colleges contribute at this point? They are training thousands of young men and women who go out each year to take positions in our public schools and as teachers in our local church schools. Can we not, as a definite part of this training, prepare them to deal effectively with the question of the effects of alcohol on the human system, and upon society? Can we not equip them with reliable data gathered from the eminent scientists of the world? Can we not help them to acquire a technique for doing this work in as effective a way as any other phase of educational work?

In addition to our college discussion groups and forums centering around such problems as war, race relations, peace, industrial relations, democracy, why not include alcohol as it affects the human system and the social order? Why not consider the powerful economic forces back of the propaganda going on in our country in favor of universal, moderate drinking?

Can we include among the visitors who come to the college campus each year outstanding men and women who can lead interesting, challeng-

* Director, Division of Missionary Education, General Board of Christian Education and Chairman of the Board's Sub-Committee on Temperance Education.

ing discussions on the liquor problem in our country?

Can we include in our libraries interesting reliable books on the subject, and announce them in attractive ways on bulletin boards?

There are a number of agencies in our country today studying the liquor problem, any one of which can recommend books, pamphlets, etc., to be used in classes, discussion groups, or for circulation through the library. They will be glad to assist in many ways as we gird ourselves for the task of doing a better job than ever in this matter of alcohol education.

Factors of Student Experience

(Continued from page 18)

church. In the simple matter of allotting time enough for this and that the student finds himself hard beset to preserve the balance between old loyalties and new adventures. For he must choose between interests which are of immediate importance, congenial to his taste, convenient and manageable on the one hand, and, on the other, activities which often seem divorced from the vital concern of the student body. So, even when there is a disposition to make room for the church program the difficulty of arranging his schedule may cause the student to give up the opportunity.

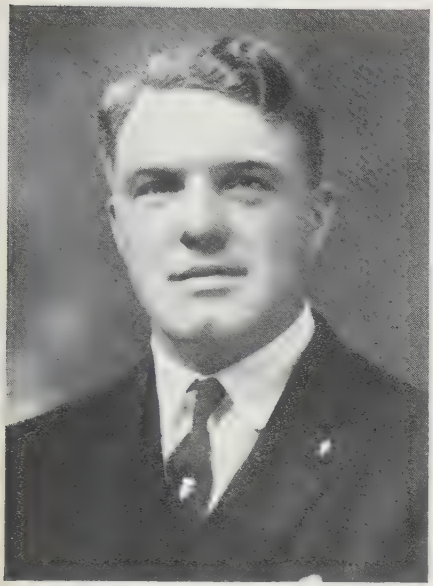
A counteractive to the student's exposure to the scholastic adult mind is his continuous association with young persons of his own age. Having lived, before entering college, in daily association of the most intimate nature with parents and other adults of the family connection, he finds, on entering college that all this is changed. A student once declared that, during his four years in university he had no association with adults except of a purely academic and official character with instructors and officers of the administration. This factor in student experience ought to suggest a wide, rich range of experimentation on the part of the local church. An answer to the questionnaire stressed the peril of the student of falling into the grip of a non-religious group, and pointed out the value of becoming acquainted with local families in order to experience now and then a little home life.

Needs of College Students Different from Those of Other Young People

May it then be claimed that the spiritual needs of college students are different from those of non-college young people of the same age? The evidence seems to justify an affirmative answer. Both in kind and in the intensity of their manifestation, the needs of students are different from those of young persons of the same age who do not go to college. The underlying principles are the same for both groups certainly; but their development and application to practical ends differ as the library, the laboratory, and the classroom differ from the shop, the store, the office, and the field. In meeting the needs of the two groups different techniques are demanded. Woe to the church whose lack of initiative or poverty of resources renders it impotent.

● Dr. H. N. Snyder, president of Wofford College (Spartanburg, S. C.), was honored with a testimonial gift of $1,000 on his seventieth birthday, given by former students in honor of his forty years of distinguished service as president.

Educational Council Presidents



DR. KING VIVION

President of College Section, Educational Council. Dr. Vivion is President of Southwestern University, Georgetown, Texas

MISS MARY E. SKINNER

President of Local Church Section, Educational Council. Miss Skinner is Director of the Children's Division, Department of the Local Church, General Board of Christian Education

How May the Colleges

(Continued from page 12)

conducting a young people's department on the campus should not affect their attendance upon the preaching services at the church.

I offer these suggestions therefore as one answer to the question of the topic, "How May the College Be More Vitally Related to the Total Program of Christian Education in the Conference?"

First, through the co-operation of its president with the local church program of the Annual Conference; second, through the service of its faculty by teaching in training schools, by preparing and delivering a series of lectures in local churches of the Conference, and by developing an attitude of friendliness in their students toward the local church; third, through a Department of Religion in the college; and, fourth, through a young people's department organized and conducted on the campus.

● Hendrix College Week in the Little Rock and North Arkansas Conferences was marked by a series of educational rallies with Bishop John M. Moore, Dr. W. M. Alexander, Dr. J. Q. Schisler, and president J. H. Reynolds and others speaking on the needs and achievements of Hendrix College (Conway, Ark.).

General Board Employee Admitted to Bar

Miss Elizabeth Powell, Secretary to Dr. C. A. Bowen, head of the Editorial Department of the General Board of Christian Education, holds the distinction of being a duly qualified attorney. Graduating in June, 1934, from the night Law School

MISS ELIZABETH POWELL

conducted by the Nashville Y. M. C. A., she immediately took the required examinations and was admitted to the bar. She is continuing her legal studies with special attention to copyright law, an area of knowledge which is of particular value in her work with the Editorial Department. Miss Powell has also provided legal opinions and advice on certain difficult questions arising in recent college surveys conducted by the Department of Schools and Colleges.

● Duke University chapel choir contains 150 voices.

Leadership Schools

- *Mount Sequoyah, Fayetteville, Arkansas.*
  First Term Leadership School, July 8-22.
  Young People's Leadership Conference, July 23–August 3.
  Second Term Leadership School, August 5-16.
- *Lake Junaluska, North Carolina.*
  Leadership School, July 30–August 13.
  Young People's Leadership Conference, August 15-27.

The General Board of Christian Education is planning strong programs for the above dates which will be of interest to readers of this magazine.

Those who have responsibility for programs in churches ministering to college students will want to share in such studies as "The Church's Approach to Campus Religious Life," at Mount Sequoyah, July 8-22; "The Campus Religious Program and the Church," at Lake Junaluska, July 30–August 13 (which will be a sequel to the seminar on "The Church's Approach to Campus Religious Life" offered last summer); and "The College Student's Search for Religious Values" and "Religious Work with College Students" to be offered in the Young People's Leadership Conferences—Mount Sequoyah, July 23–August 3; Lake Junaluska, August 15-27.

The General Board of Missions is co-operating in offering several missions courses and speakers, and there will be several courses also in Bible and Christian education.

For catalogue giving full information, write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

Emory's First "Ministers' Week" Is Great Success

W. F. DUNKLE, JR.

"Emory's biggest week in years," were words to be heard time and time again as students, faculty members, and at least two hundred visitors expressed their enthusiasm over the activities revolving around the visit of Dr. Lynn Harold Hough to the University campus this week. Almost every minute of the days of January 21-25 was filled with some phase of the programs of the first annual Ministers' Week of the Candler School of Theology, the annual Religious Emphasis Week for the whole university student body, and the second presentation of the Sam P. Jones Lectures on Evangelism.

Prime explanation of the week's undoubted success was the personality and brilliant speaking of Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, New Jersey. Dr. Hough was guest preacher before the League of Nations last fall, and a leading speaker before our General Conference at Jackson, Miss., last spring. It was at the conclusion of his address on "Theological Education" at Jackson that one of our bishops was heard to say, "That's the finest thing of its type that I have heard in twenty-five years." And not a few were the echoes of that remark in Atlanta this past week.

The Sam P. Jones Lectureship was founded by members of that great evangelist's family to provide for lectures on evangelism at Emory University. It was in 1925 that Dr. George R. Stuart delivered the first series of these lectures. In presenting the second series, Dr. Hough chose as the title for his address "The Great Evangel." The printed form of his lectures, which will appear sometime early this summer, will contain his five messages, entitled: "The Approaches to the City of God," "The Evangel Which Captures the Mind," "The Evangel Which Masters the Conscience," "The Evangel Which Wins the Heart," and "The Evangel Which Speaks to the Whole of Life."

Men from 15 Annual Conferences were present to take part in the program offered especially for them. In addition to Dr. Hough's lectures two hours of class work each morning and two round-table seminars each afternoon all centered around some phase of evangelism.

Special features of the week included two social-study tours, a reception and tea extended by the University to all visiting ministers, informal luncheons for several of the Annual Conference groups and a general banquet, ending the week, when everyone was given an opportunity to express words of appreciation, criticism, and suggestion both as to the first Ministers' Week and looking toward a repetition of the occasion. By no means the least of the week's splendid activities was the program of music offered every evening before the lectures of Dr. Hough.

That Ministers' Week at Emory University will become truly an annual affair of church-wide importance seems almost certain. Although, of course, definite plans have not yet been made for next year's program, it very probably will include either the Quillian Lectures or the A. J. Jarrell Lectures, both on some phase of theological education, and the presence of another of America's greatest religious leaders.

International Honor Society Includes Members of General Board Staff

THETA PHI, a recently organized "Honor Society for Ministers and religious workers eminent in Scholarship or Achievement," has seen fit to invite to membership in its ranks three prominent staff members of the General Board of Christian Education. They are: Doctors C. A. Bowen, J. Q. Schisler, and W. M. Alexander, heads respectively of the Editorial, Local Church, and College Departments of the General Board.

The colleges of Southern Methodism are represented on the Society's roster by the names of: C. C. Selecman, L. M. Spivey, King Vivion, G. T. Rowe, J. M. Ormond, and E. C. Webb. Other well-known members of the Methodist Episcopal Church, South, included in the organization are: Bishops W. N. Ainsworth, H. A. Boaz, H. M. Dobbs, A. J. Moore, J. M. Moore, and A. Frank Smith; and Doctors E. T. Clark, W. G. Cram, Ivan Lee Holt, Ray Jordan, E. H. Rawlings, and Angie Smith.

General Commission on College Policy

THE "GENERAL COMMISSION ON COLLEGE POLICY" which has recently been created by the General Board of Christian Education, under authority given it by the General Conference of 1934, held its first meeting in Nashville, Friday, December 14, to consider its responsibilities.

The Commission is composed of Bishop John M. Moore, Dallas, Tex.; Dr. J. H. Reynolds, Conway, Ark.; Dr. D. M. Key, Jackson, Miss.; Dr. J. Richard Spann, Baton Rouge, La.; Dr. W. W. Peele, Charlotte, N. C.; Dr. Goodrich C. White, Emory University, Ga.; and Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges, Nashville, Tenn.

Responsibilities to the discharge of which this Commission plans to bend its efforts in future months are as follows:

1. Completing the survey of all of the colleges of the Methodist Episcopal Church, South.

2. Re-emphasizing the fact that it should be and is the major function of the Church college to provide a liberal arts education—this emphasis being made as over against the popular demand of the present day for vocational training which begins too early in the student's educational experience.

3. Insisting upon the importance of every college under Church control, seeking the approval of its regional standardizing agency which should direct it in all academic matters. It is to be stressed first of all that Church colleges should render the highest type of educational service.

4. Urging the immediate necessity of the Church establishing a system of colleges composed of strong institutions, both academically and financially, that are strategically located about the territory of the Church.

5. Promoting through every possible effort a normal and helpful relationship of our Church colleges to the local churches which compose their constituencies.

It is the belief of the Secretary of the Department of Schools and Colleges, Dr. W. M. Alexander, that this Commission has mapped out for its performance some of the most vital and far-reaching services that have been undertaken in behalf of the colleges of the Methodist Episcopal Church, South, for many years.

THE DIVISION OF

The Wesley Foundation

HARVEY C. BROWN

The Church and Student Needs

DURING the last decade religious work with college students has risen to a place of major importance in the program of the Methodist Church. The wave of enthusiasm which characterized the adventure at the beginning is crystallizing into a more mature and permanent stage of interest and appreciation.

Let us not conclude that the struggle for giving religious work with campus groups its rightful and permanent place in our church program has resulted in a complete victory. The student work of our great church is still handicapped for the lack of sufficient budget to command the field of opportunity. A clearer conception and appreciation of what a vital student religious program may accomplish cannot but turn the attention and energies of our Church leadership into the service and support of the Wesley Foundation more fully and fruitfully.

Objectives of a student religious program are varied. The Wesley Foundation Movement of the Methodist Episcopal Church, South, is a growing enterprise—obviously educational in its methods and religious in its objectives. Directors of student work are definitely committed to the educational principle operative in what someone has called, "the art of making living an art." It is the purpose of each student organization to be more than a part of the religious educational program of the Church in a campus situation (it is that), but it is in addition the church working with campus administrations in the task of meeting one of the greatest needs of modern education—namely, *the interpretation of the educational motive.*

Our college and university presidents are fast recognizing the part and place of these functioning units of the Church's Christian program in the general educational process. This new realization of a common task for church and state schools means much more than would appear at first glance. Obviously, it will take a broad-minded type of church leader, as well as a spiritually sensitive type of college and university administration, to prepare the soil in which a vital co-operative plan may develop to a healthy maturity. This co-operative idea is so rich and so potent in meaning for students that it must not be permitted to be circumscribed by any desire for partisan advantage or by any suspicions colored by any traditional differences in point of view.

To be sure the religious objectives of the Church's program for college students must be strongly emphasized. The Wesley Foundation movement is strongly religious. One of our leaders defines this objective "in terms of the conservation of values, the achievement of good character, and the development of Christian personality." Campus religious programs under the direction of the Church seek to conserve the Christian values which have been created by the character building agencies of society. Forums, discussions, classes in Bible and religious education, directed social action under strong faculty leaders and personal guidance, are contributing factors to that definite end.

The achievement in character

formation is not only enhanced by an attempt to clarify the student's objectives of a good life, but also in assisting them in the actual realization of their ideals in daily conduct. Many of our Wesley Foundations are sponsoring social projects which give eloquent evidence of the creative work being done under their direction.

The Wesley Foundation religious program is emphasizing the growth of a vital Christian personality. Students are in quest of the great Christian verities. They are longing for a deeper understanding of God, an appreciation of Jesus and a knowledge of his teachings, an understanding of a vital prayer life and the necessity for a definitely religious philosophy of life.

The Wesley Foundation movement has a service to render to thousands of our youth and it awaits the vision of our leaders and the rank and file of our Church to give a full account of its stewardship.

State-Wide Methodist Student Conferences

SO far during the scholastic year, 1934-35, the Division of the Wesley Foundation, in co-operation with Conference and local campus leaders, has promoted ten state-wide Methodist Student Conferences. By the close of the year fifteen such Conferences will have been held.

In each state these Conferences are arranged as week-end meetings, opening on Friday evening and closing with the Conference sermon Sunday noon. If the present attendance record is maintained during March and April we will have reached two thousand to three thousand of our choice young leaders.

Programs have been carefully planned to meet campus needs. Featuring each program are inspirational addresses, open forum discussions of some of the pressing social problems of today, high fellowship and comradeship of youth intent upon noble adventure and an earnest quest for a deeper experience of God. Some of the aims set forth are:

1. Inspiration and fellowship.
2. Counsel in student religious problems.
3. Giving student leaders some practical help in organizing their religious activities.
4. Affording opportunity to face up together as Christians to the significances and demands of the present economic world-situations.

Week-End Religious Life Retreats

CAMPUS and Church young people are meeting together in week-end Retreats in Kentucky, Texas, Alabama, Louisiana, Florida, and other states during the winter and spring quarters.

These Retreats are being promoted by the General Board in co-operation with Conference and campus leaders.

The following programs are set up:

N. Texas Jr. A. and M. College, Arlington, Tex., March 10.

Bowling Green, Ky., March 23, 24.

Other programs are in the process of being set up. These Retreats are proving to be profitable agencies for meeting personal and group needs.

● Millsaps Singers, Millsaps College (Jackson, Miss.), have completed a state-wide tour presenting "The Evangel of the New World," an oratorio, commemorating the sesquicentennial of the founding of Methodism in America.

Southern Celebrates Fifty Golden Years

FEATURED by an elaborate pageant with a cast of 300, and other notable events, the fiftieth anniversary of Southern College (Lakeland, Fla.) will be observed in a three-day program, March 10-12.

Bishop Sam R. Hay, general superintendent of Methodism in Florida, Peter Tomasello, former Speaker of the House of Representatives and chairman of the Golden Jubilee Commission, and others are on the speaking program. Following a conclave of alumni and visitors, a dinner at 7 P.M. of the second day of the celebration will honor the president, Dr. Ludd M. Spivey. At this time tributes will be paid to Dr. Spivey in honor of his services during the ten years of his presidency.

The closing day of the celebration will be marked by a meeting of the Golden Jubilee Commission, conferring of honorary degrees, and the pageant, which will present colorful events in the history of Florida and Florida Methodism.

Duke Plans Busy Summer Semester

WITH three sessions of the summer school, and three summer institutes already scheduled, Duke University (Durham, N. C.) looks forward to an exceptionally busy summer season. In addition, the usual six weeks summer school held at Lake Junaluska, N. C., in co-operation with the Methodist Episcopal Church, South, will be a feature of the summer activities.

The regular summer school sessions will be held on the university campus, and the three summer institutes, are to be held from June 10 to 21, on the Woman's College campus as follows: the North Carolina Pastors' School, the Institute of International Relations, and the Interdenominational Rural Church Institute.

In addition to these larger gatherings a number of small groups are programed to meet at Duke during the summer. An interesting entertainment and recreational program is being arranged, including two carillon and organ recitals each week. Anton Brees, noted carillonneur, has been engaged for the fourth consecutive summer.

Campus Activities Claim Attention at Millsaps

WITH new enrolments for the second semester swelling class rolls and first semester averages giving general satisfaction, Millsaps College (Jackson, Miss.) looks forward to a busy spring with many students taking part in campus group activities.

The Millsaps Players have in prospect a state tour with several dramatic productions. The Millsaps Singers are rehearsing for their spring choral program. The Millsaps 106th Engineers Band plans a state trip; Millsaps Debaters are preparing for an active season which includes not only intercollegiate debates, but also several tournaments in adjoining states; while indications point to a good baseball club.

Newsy Odds and Ends

MAUD M. TURPIN

● Bishop Paul B. Kern, former dean of the School of Theology of Southern Methodist University (Dallas, Tex.), has donated valuable Chinese articles to the A. V. Lane Museum on its ninth anniversary. The donation consists of bronze temple gongs, carved wooden incense burner, Nestorian bronzes, Scythian bronzes, Chinese knife and spade coins, and an ancestral portrait of a military official. The articles were collected by Bishop Kern during his recent Episcopal supervision in the Orient. S. M. U. Museum, established in 1915 when the initial donation, an Egyptian mummy, was made, has enlarged until a special room is demanded to house the collections.

● Wofford College (Spantanburg, S. C.) has received a legacy of $3,000 from the estate of the late F. A. Sondley, of the class of '76, distinguished as among the notable lawyers of the country, a scholar, historian, and collector of books, having, it is said, at the time of his death one of the outstanding private libraries in the South.

● Edward Molitore, professor of Voice at Greensboro College (Greensboro, N. C.), has been asked by Rudolph Ganz, famous pianist and president of the Chicago Musical College, to conduct a master class in voice at the Chicago Musical College during the coming summer. The offer is said to have come as the result of Mr. Molitore's success in Chicago recently when he appeared with the San Carlo Opera Company. Music critics highly praised his ability, one writer saying of him, "He has every requisite—youth, modesty, intelligence, temperament, and most important of all, a beautiful voice."

● Duke University (Durham, N. C.) entertained the North Carolina Press Association, January 24 with a dinner at which President Dr. W. P. Few, in an address on "Education and the Press," said a newspaper's influence for good lies in its threefold function—promptness in seeking and supplying information, constant vigilance of comment, and quickness of social sympathy. In creating enlightened public opinion he said there existed historic and essential kinship between education and the press.

● Covering a total of 5,669 working hours on the main campus and the Valdosta and Oxford Junior Colleges, Emory students earned $1,716.30 in December by FERA jobs.

● Three world famous psychologists met at Duke University (Durham, N. C.) to exchange views regarding dynamics or the causes of behavior. They were Prof. William McDougall, famous English supporter of the Lamarckian theory and head of the Duke psychology department; Dr. Kurt Lewin, of Cornell University, noted child and experimental psychologist; and Dr. William Stern of Hamburg University, now visiting professor at Duke, originator of the I. Q. (intelligence quotient) concept.